

A Criticism.

I am a reader of the EVANGELIST, and claim to be a brother in the Brethren church. Yes, more; I claim to have been a brother for more than twenty years, and stand today just where I did when I became a member of the organization. I confess, of course, that I have been in fault, at times: there is none perfect. But the point I have in view is this, that men who profess to preach Christ and Him crucified, should rightly construe the word of God, and not take theory in its place. I allude to friend Mohler in his severe words against churches which use, and are governed by catechisms, inasmuch as he wears a similar yoke—the rules and laws of the A. M., made by men, and must be obeyed under the penalty of expulsion, or being disowned, the latter the worst. So far as I know I have not been expelled, neither am I owned by the German Baptists. I am obedient to the same rule of faith and practice as they all, except where they have gone outside the law of Christ for commandments.

Friend Mohler's allusion to the Old Orderites and Holsingerites is very unhappy, and has no scriptural foundation. He quotes Romans 16:17, and by a woeful misconstruction of the passage, attempts to throw guilt upon the Progressives.

I do not wish to criticize any man's preaching merely for the sake of criticism, but when a preacher condemns others for doing what he himself does, he commits a wrong that needs to be made right.

J. G. K.

Obituary.

EMMERT.—Bro. Samuel Emmert died on the 21st of November, 1885, and was buried on his 78th birthday, in the cemetery joining the Beaver Creek meeting house, in Washington Co., Md., of which he was one of the building committee.

In the death of brother Emmert the Brethren of Beaver Creek lost one of its oldest and best members. He joined the Church when quite young, and contended earnestly for the faith once delivered to the saints. He is the first one called of those seven who stood up for the Gospel instead of the traditions of Annual Meeting, and I believe is now among the first born in heaven. When he was nearing his end he became more anxious to go and be with his Christ.

Bro. Emmert did what he could; he had been blessed with much of this world's goods in his time, and as long as he had anything to give he gave it with a willing heart. He was the father of ten children who survive him; some are gone before.

A few years ago brother and sister Emmert celebrated their Golden Wedding. Sister Emmert died nearly a year ago.

His funeral was preached by brother McFaden, brother Flippo, (his son-in-law, a Baptist minister) and the writer to a large audience of sorrowing friends and relatives.

A. COST.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that he may fill you with himself.

GENERAL NEWS.

Mrs. Rev. John S. Inskip raised and forwarded \$8,000 for the Girl's School in India, of which Miss Layton has charge, and the British Government duplicated the sum.

The Christian Convention conducted by Messrs. Moody and Sankey at Newburg, N. Y., for three days, closing Nov. 2, was very successful, and has led to a deep religious feeling throughout every church in the city.

Among the most important of all the African missions is that supported in Central Africa by the Universities of Oxford and Cambridge. It was founded at the suggestion and by way of compliment to the late Dr. Livingstone.

Methodism has obtained a good foothold in Newfoundland. The total number of churches and mission stations is fifty-three, and these have 48,943 members. During the past year there was an increase in membership of 13,241.

By careful investigation it has been ascertained that in the various churches and mission halls in London there is accommodation for 1,388,792 or 34.55 per cent. of the population. The Church of England provides 677,545 sittings, and the Free Churches 711,147.

The average cost of each issue of the British and Foreign Bible Society is forty-six cents, and that of the American Bible Society is forty-nine cents. The difference would be greater but for the fact that the older society is issuing so large a number of the Penny Testaments under cost.

The Gospel Temperance work in Jersey City, inaugurated by Messrs. Mabee and English about two weeks since, is reaching all classes, and is productive of good fruit. The Woman's Christian Temperance Union and several of the pastors and churches of the city have co-operated.

An extensive revival has been in progress in the Syrian Protestant College at Beirut, such as was never before known in the history of the Syrian Mission. Twenty of the undergraduates in the regular course have resolved to serve the Lord. There is also a deep religious interest in the Female Training School. Dr. Jessop says that 40 stood up one evening witnessing for Christ. This is good news, and an event of importance to Syria.

It is said that a lady was filling a box for India, when a child brought her a cent, with which she bought a tract and put it in the box. It was at length given to a Burman chief and led him to Christ. The chief told the story of his new God and great happiness to his friends. They also believed and cast away their idols. A church was built there, a missionary sent; and fifteen hundred converted from heathenism was the result of that little seed.

A National Prohibition Lecture Bureau has been organized, with headquarters in New York. It receives donations in money, and lectures; and proposes to commence the campaign of 1886 at once with unrelaxed vigor. It is headed by W. Jennings Demorest, the great fashion man and among the list of officers, we notice the names of Horace Wat-

ers, Ferd. Schumacher and A. A. Hopkins. It already has 690 volunteer addresses subscribed. The organization was effected Nov. 9th. Liberal subscriptions have already been taken also, and the Bureau commences as though something of importance is to be accomplished.

The days of persecution are not yet past, even in our own land. The young Hebrew gentleman who was converted and baptized by the Rev. Jacob Freshman in the Hebrew-Christian church, New York, on a recent Sunday evening, was dismissed in anger by his Jewish employer as soon as his change of faith became known. His steps have been dogged ever since by former friends who are now his bitterest enemies.

Judge Martin, of Kansas, in an exhaustive opinion, has decided that the prohibitory liquor laws of that state are constitutional, and that the sections permitting a sale of liquor by druggists under certain restrictions, is not class legislation, and is, therefore, not in contravention of the federal constitution. For this reason he refused to grant a motion transferring the causes before him to the federal court for adjudication on that point.

Their influence on ministers is not the least of the good results of Mr. Moody's meetings. These meetings are centres to which earnest ministers are drawn, from a large surrounding territory, to study the Revivalist's methods, to gather, by questioning him, useful lessons from his experience, and to catch something of his spirit of earnestness and enthusiasm. They return to their churches, anxious to put their new ideas to test at once, and a work of revival springs up.

There is in New York City an enterprising colored man who makes a neat living by keeping a number of complete files of the chief papers in the metropolis. Very often particular copies are wanted in lawsuits and by individuals for different purposes, and will command a good premium. "Back-number Bob," as he is called by the newspaper men, recently received \$40 for two old copies of the *Sun*, from a lawyer who wished to introduce them as evidence in court.

The Christians of California are by no means indifferent to the welfare of the Chinese immigrants, in spite of the sand-lot demagogues whose sentence has gone forth against the Orientals. Since its organization the Chinese Presbyterian Church of San Francisco has received on confession 158 persons. There are Chinese churches also at Oakland and Los Angeles. Mission work among the Chinese is carried on at Placerville, Sacramento, Napa, San Rafael, Alameda, San Jose, San Buenaventura, Anaheim, Orange, etc.

The Hottentots and Bushmen of South Africa used to be regarded as beyond the reach of the teacher or preacher; but missionaries long ago proved that they could be made useful and intelligent Christians. The Kaffirs are naturally a more hopeful tribe, and much has been done for them, and much will be done by them. A Kaffir writes thus of the benefactors of his race: "I look upon all Christians of whatever denomination as friends and benefactors, and as

worthy the esteem of all native Christians. And particularly I look upon the venerable missionary who baptized my father and mother thirty six years ago, and myself when a child, superintended my education, gave me good advice whenever I needed it, taught me the way of salvation, loved and cared for me as a father should love and care for his son—I look upon him and his wife, whose kindness I shall never forget, as indeed my father and mother."

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER.

Sunday, Jan. 3—Sermons: "Occupy till I come."—Luke 19: 13.

Monday, Jan. 4—Praise and Thanksgiving.

Tuesday, Jan. 5—Humiliation and Confession.

Wednesday, Jan. 6—The Church and the Family.

Thursday, Jan. 7—Home and Foreign Missions.

Friday, Jan. 8—Nations and Governments.

Saturday, Jan. 9—The Christian Life.

Sunday, Jan. 10—Sermons: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."—Luke 12: 35, 36.

The Temperance Wave.

The temperance wave continues its onward movement, and one success after another is flashed across the country.

Dakota will come into the Union as a Prohibition State, and the very base of her Government contains an element of temperance.

The other day the voters of Atlanta, Georgia, decided to have prohibition, although by a small majority.

A new zeal has come over the Kansas people, and the law is being enforced.

New York rolled up an immense temperance vote in the late election, and the simon pure Probs are wonderfully elated over the result.

Even the old world has snuffed the breeze, and severe laws are being enforced against intemperance.

It will not be long until the mass of business men will work earnestly for temperance. It is patent to every one that the man who spends two dollars per week for liquor will have that much less to spend for muslin, carpet, furniture, provisions to make himself and family comfortable; and the grocer, dry goods dealer, butcher and furniture dealer will lose the profit on such sales. This is looking at the subject from a standpoint of business.

If the liquors of the land were pure, the question would not thrust itself upon the people as it does, as a moral issue; but the common liquors that are now sold are miserable compounds of poisonous drugs. The vile stuff that is sold under the names of brandy, gin, whiskey, porter, beer and ale, contain oil of vitriol, oil of turpentine, oil of almond, sulphuric ether, extract of grains of paradise, sulphuric acid, caustic potassa, benzine, nuxvomica, opium, henbane, capsicum, cocculus indicus, copperas, tobacco, alum, subcarbonate of potash, and jalap—from these poisons healthy drinks are pretended to be made.

Presumption.

A noble ship was bearing into port. It was the evening hour, and too late to enter without a pilot. There were two passages into the harbor; one a dangerous narrow channel, the other a wide and safer one. The captain determined to pilot himself by the narrow passage. A storm was coming up, and the passengers, with fear and consternation, begged him to take the wider channel. He laughed at their cowardice, and swore he would do as he pleased. As the night advanced the gale increased. Soon arose a cry, "Breakers ahead! breakers ahead!" The captain flew to the wheel; the sails were struck; the wind had the mastery; and the captain found a will that could defy his own. The vessel made a fearful plunge, struck the foreship deep into the sand, to be shattered by the wild waves' pleasure. Few survived the terrors of that fearful night, and among the dead thrown up by the rising tide was the body of the wilful and presumptuous captain.—SEL.

A Defense of the Inquisition.

To most Protestant readers, if not indeed to most readers of present Christendom, it may seem a strange piece of work, at this late day, to defend "Rome and the Inquisitions." Yet the North American Review for December contains a paper by A. Kingsley Glover, in which the feat is not only attempted but, in a certain way, is performed. That is to say, the learned writer relieves the Church of Rome in its highest authority, from the charge of sanctioning the cruelties of her inquisitors. He explains for example, the case of Galileo, thus:

"The inquisitorial process against Galileo in 1633, being wholly under the 'Holy Office,' bears no expression or pledge of papal authority, while the bishops scattered throughout the world had no voice in the affair.

And here is what it says about Copernicus: "No court of Inquisition was convened for his trial, nor were his works anathematized. * * * All the learned men of the age read and discussed the new theories, and Pope Paul felt highly honored in the dedication to him of so great a work. It was not until 1616, when the conflict with Copernicanism and the Ptolemaic and Aristotelean theories was at its uttermost height, that some decision was demanded by the enemies of the new school of science. The same forces were gathered at this time as were marshaled at the condemnation of Galileo—the fanatical supporters of the laws of antiquity had come to conquer, and the decree of the Index proclaimed the falsity of Copernicanism. But the Church and her pontiff were silent! Rome had not spoken!"

The gist of the matter seems to lie in the following statement:

"Administered at first by the zealous Dominicans, the 'Holy Office' was the means of instituting the most salutary reforms. It was not until it became identified with the State that its nature and purpose were corrupted into the tool of the unscrupulous monarch, whereby its religious characteristics were obliterated in Western Europe, acquiring in later days the opprobrious name of 'Spanish Inquisition.'"

One of the largest single contributions made to the missionary work of the church last year, if not the largest, came from a Christian Chinaman, who gave \$5,000 to St. Luke's Hospital in Shanghai.

The Samoans, of Matantua, have just opened a chapel which is built of wood from a forest which used to be tabooed as the dwelling-place of an ancient Samoan deity. Long after the people had ceased to believe in the deity, they entertained a superstitious awe of the grove and it was considered a great triumph when the missionaries were able so to overcome the feeling of dread as to induce the people to attack the grove and cut down its sacred trees.